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he (she, I mean) would not be forced to the piteous appeal for a still greater reduction in the total amount to be read, on the ground that her pupils in the fourth year of their study of Latin cannot be successfully solicited to cover an average of thirty lines of Cicero in one lesson. The "pressure," if it be pressure, that produces this lamentable condition is not due to the colleges; they are limp as a flaxseed poultice. How about the effect on the pupil's mentality and volition of declining instead of improving home conditions, of clubs and societies, of movies and motor-cars, of organized and predominant athletics and social functions, of a prolongation of infancy in things intellectual and a precocious maturity in other matters?

The problem still awaits. What are we going to do about it?

E. T. M.

ON ODYSSEY xiv. 138-47

"οὐ γὰρ ἔτ' ἄλλον  
ἦπιον ὧδε ἄνακτα κιχήσομαι, ὅππός' ἐπέλθω,  
οὐδ' εἴ κεν πατὴρ καὶ μητέρα αὖτις ἴκωμαι  
οἶκον, ὅθι πρῶτον γενόμεν καὶ μ' ἔτρεφον αὐτοί.  
οὐδέ νυ τῶν ἔτι τόσσον ὀδύρομαι, ἰέμενός περ  
ὀφθαλμοῖσιν ιδέσθαι ἔων ἐν πατρίδι γαίῃ·  
ἀλλὰ μ' Ὀδυσσῆος πόθος αἰννται οἰχομένοιο.  
τὸν μὲν ἐγών, ὧ ξείνε, καὶ οὐ παρεόντ'  
ὀνομάζειν  
αἰδέομαι· πέρι γάρ μ' ἐφίλει καὶ κήδετο  
θυμῷ.  
ἀλλὰ μιν ἡθεῖον καλέω καὶ νόσφιν ἔόντα."

The point of vss. 145-47 is generally missed and has never been made with sufficient clearness. Editors usually adopt one or the other of two interpretations: (1) Eumaeus hesitates to mention *the name of the absent* (like the disciples of Pythagoras [Iamblichus, *de vita Pythag.*, 35] and certain Polynesian tribes). This is impossible, both because of vs. 167, οὐτ' Ὀδυσσεὺς ἔτι οἶκον ἐλεύσεται, where the swineherd names his absent master without apology, and because of the phrases καὶ οὐ παρεόντ' (145), καὶ νόσφιν ἔόντα (147), which indicate that if Odysseus were present his name would be used still less properly. (2) The swineherd is apologizing for speaking the name of a master whom he reverences and loves, *without the addition of some respectful epithet*. This is the first explanation offered by Eustathius; it fails to give the full force of ἡθεῖος, and it makes the ending of the swineherd's speech rather weak.

As often, the alternative interpretation of Eustathius (1754, 52 ff.) throws most light on the passage: "According to another rendering he [Eumaeus] says, 'I should not wish to call him Odysseus, for that is what a stranger would do; nor δεσπότης, for he was not such to me. So I call him ἡθεῖος, because of

his brotherly kindness.' Notice the exceeding love of Eumaeus for Odysseus." This is exactly what the context requires. Eumaeus has said (vss. 137 ff.) that his grief for his master is greater than for his father and mother; that a yearning for Odysseus seizes him. If we remember that the Greek language has no stronger word than *πρόθος* to express the love for an absent one, we must, I think, interpret vss. 145-47 somewhat as follows: "[I love him so much that] even though he is not here I am ashamed to call him [coldly and formally] Odysseus. . . . Nay, even though he is absent [I use the most appropriate title of affectionate address:] I call him Elder Brother" (a term used not only by Paris [*Iliad* vi. 518] and by Menelaus [*Iliad* x. 37] in addressing their brothers, but also by the supposed Deiphobus, dearest of all his brothers to Hector, in speaking to the latter [*Iliad* xxii. 229, 239; cf. 233-34], and by Achilles when greeting the shade of Patroclus [i.e., *ῥθείη κεφαλῇ*, *Iliad* xxiii. 94]). It is not respect or reverence alone, nor is it a scruple against using the name of the absent which prompts Eumaeus. It is rather the love which has made the swineherd regard his master as more to him than father and mother—a love which in this respect is similar to that felt by Andromache for Hector (*Iliad* vi. 429: "Ἐκτορ, ἀτὰρ σύ μοι ἔσσι πατήρ καὶ πρότνια μήτηρ).

Homer ennobles both the nurse and the swineherd: the one is *δῖα γυναικῶν*, the other, *δῖος ὑφορόβης*. Although both are of princely blood it may be queried whether their best claim to the title of nobility does not after all rest upon their deep love for Odysseus. As the emotion of Eurycleia is described in the foot-washing scene in Book xix, so in the lines under discussion the poet depicts the pent-up passion of Eumaeus. The failure to note the real meaning of the passage has robbed the swineherd's portrait of its most poetic touch.

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